

The Brooklyn Jewish Center Review

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By LESTER LYONS

JANUARY

1942

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BROOKLYN JEWISH CENTER REVIEW

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THE "TIMES" AND A JEWISH ARMY

A MERICAN Jewry stands aghast at the unwarranted attack of the *New York Times* upon one of the most cherished hopes and dreams of the Jew—the establishment of a Jewish Homeland in Palestine. In its leading editorial on January 22nd, entitled "A Zionist Army?" it not only voiced its opposition to that specific project, endorsed today by leading thinkers and publicists, both Jews and non-Jews, in America and Britain, but used the opportunity to stab the Jew in the back in an effort to destroy the whole Zionist program of creating a Jewish Commonwealth in Palestine.

It is interesting, indeed, to note that whereas dozens of leading American newspapers throughout the land, including our own *Brooklyn Daily Eagle*, have editorially pleaded in behalf of the right of the Palestinian Jews to fight in a Jewish Army, just as they fought in the famous Jewish Legion in the first World War, the *New York Times*, whose publisher happens to be a Jew, has the questionable distinction of being the only daily newspaper that came out with an attack upon this project.

We have the feeling, however, that it is not so much the expression of the *Times*, but rather the Master's Voice that we hear in this editorial, a voice that expresses the extreme assimilationist's dread of the possibility of a Jewish Palestine becoming a reality. It is all of one pattern — the Jerome Frank article, in the *Saturday Evening Post* and this editorial in the *Times*.

And the arguments used by the editorial writer are just as unwarranted. The *Times* has often attacked the Chamberlain policy of appeasement of the enemies of democracy, yet here, in the case of Palestine, it pleads for appeasing the Arab extremists, led by the traitorous Mufti and his murderous gang, whose hatred of Britain and all that Britain stands for is so well known.

Not content with basing its opposition to the Jewish Army on the discredited policy of appeasement, it goes further and strikes below the belt by implying that the whole effort "to establish a Zionist State as one of the official war aims of the United Nations" should not be recognized by Britain and America. "The wisdom of the Zionist objective has been questioned by many people, including many who are themselves of Jewish faith," it goes on to say.

Let it be remembered that these words appeared just at the time when leading Zionists and non-Zionists were attempting to create a united Jewish front in behalf of Palestine and of Jewish rights in every land where these rights have been taken from them. Just when these efforts were

beginning to meet with success, this editorial appeared to do its utmost to break down the hope of union. No wonder that the instant response on the part of the American Jewish masses was to term this attack the anti-Zionist Pearl Harbor.

The Jew has a good memory. He remembers his friends, and remembers his enemies. We still remember Amalek, who attacked the Jews in cowardly fashion as they marched on their path to their promised land. The Jew will remember also this blow of another Amalek—this time of his own faith, who, in equally unjust fashion, has endeavored to blast the one hope that fills the hearts of countless Jewish men and women suffering the agonies of hell in the inferno of Fascist and Nazi lands in Europe today.

—DR. ISRAEL H. LEVINTHAL

DOING GOOD FOR HALF A CENTURY

I T is a rare experience in a man's life to remain at one post for half a century, and still more unusual is it to retain a position of great communal influence throughout so long a period. Such, however, is the case with the venerable Rabbi B. L. Levinthal, whose semi-centennial as Rabbi of Philadelphia is now being celebrated among the Jews of America.

Rabbi Levinthal came to the United States in 1891 to succeed his father-in-law, the late Rabbi Eliasar Kleinberg, Dayan of Wilna, to the Rabbinate of the City of Brotherly Love. The new rabbi was very young indeed, to assume the spiritual leadership of a community as large as Philadelphia. His tact, his natural urbanity, however, soon made itself felt in all circles, even among some of the non-Jewish residents of the metropolis. He took a prominent part in the organization of various useful institutions, and was instrumental in the creation of the "Vaad Ha'Kashruth," whose function it is to supervise the observance of Kashruth in the prepar-

ation and distribution of meat. He was one of the leaders in the creation of a system of Talmud Torahs in Philadelphia which is comparable to the best that can be found anywhere.

Rabbi Levinthal's role has been more than that of the scholar and the judge in matters of ritual law. He has often been called upon as arbiter to rule on controversies between two litigants, or to reconcile stubborn contestants. His tact and keen sense always facilitated the settlement of differences between individuals or groups.

It is unfair, however, to confine Rabbi Levinthal's activities to the city of Philadelphia. He was one of the first orthodox religious leaders to take

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a prominent part in the Zionist Organization, and that was many years ago, when that body was still known as the Federation of American Zionists. Rabbi Levinthal has for many years been one of Pennsylvania's representatives of the American Jewish Committee. He was an organizer of the Union of Orthodox Rabbis of the United States and Canada, was its chairman for a number of years, and is now one of its honorary presidents. During the Paris Peace Conference held in Paris in 1919, he was a member of the American Delegation as one of the representatives of the American Jewish Congress. It would be difficult to enumerate all the important activities in which he has taken a leading part.

One of the distinguishing attributes of the aged Rabbi is his tolerance. Though an outstanding representative of Orthodoxy, he shows the utmost consideration and respect for opposing opinions. Thus he has won the esteem and veneration of those who differ with him in matters of ritual. Another of his virtues is his hospitality and kindness. For many years his home in Pine Street was an open house, the haven of refuge for scholars, young and old. Often at his home, one could meet both friend and stranger, and both were equally welcome.

Rabbi Levinthal was fortunate in his progeny. His sons have become leaders in American life. But that is not altogether mere chance. The influence of the father reflects itself in the achievements of the sons.

Assuredly, it is the wish of a united Jewry that the revered Rabbi continue for many years in the service of God, his country, and American Israel.

—ELIAS N. RABINOWITZ

A NEW residential educational center has been opened by the Mizrachi at Manchester England. Jewish refugee youths who formerly studied at German and Austrian universities are receiving practical training in farming, as well as courses in advanced Jewish education at the center. The British Council has provided optional courses in English literature and history for these students.

• • •

King Christian of Denmark has threatened to abdicate should the Nazis persist in demanding that Denmark adopt the Nuremberg laws.

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

IT is good to see how the members of our Center have rallied to all forms of defense work sponsored in our institution. We have had to utilize every nook and corner of our building to take care of all who are anxious to help defend our beloved country. And the program of activities has been growing from day to day.

We are very fortunate that we have a committee on Defense Work composed of men and women who possess all the qualities that make for success — intelligence, devotion, enthusiasm and faithfulness. This committee enjoys the fullest cooperation and assistance of our officers and members. Under these circumstances, we are already assured that the Center program of Defense activities will be intensified and improved as time goes on and that the Center will be one of leading service posts for defense work in our city.

But just because our work for Defense has assumed such proportions, it is incumbent upon us of the Center to set a high example to all our community. We must show to the fullest extent our understanding and appreciation of what real Defense implies.

The Defense of our country by physical means is of course essential. But that alone is not enough. We need Spiritual Defense, first and foremost, if the physical defense is to be of any value.

Our great and beloved President Roosevelt has made this very clear in nearly every one of his important messages, and above all, in his call to the American people to repair to their Houses of Worship for prayer and spiritual sustenance.

I had occasion on a recent Sabbath morning to refer to a striking text in our Bible which illustrates this very point. The patriarch Jacob, in his parting message to his son Joseph, refers to his acquisition of Shechem — *Be'charbi U'v'kashti* "with my sword and with my bow." The ancient Rabbis,

"ביתנו לבן צביון"

reading these words, were puzzled, and they ask: "Is it possible that Jacob relied on his sword and bow?" And they put a new interpretation upon these words—*Be'charbi zuTefillah, Be'kashti zuBakasha*, "His sword refers to Prayer; his bow refers to Entreaty." What these sages want to emphasize is just this, that Jacob understood that the Sword *alone* can achieve no victory. The sword is helpless without that spiritual strength which comes from Prayer and Supplication. There must be the strength of spiritual morale to make one worthy of victory.

Today, more than ever, that inner, spiritual strength is essential if our people are to face the trials and the sacrifices which this war will demand of them. Let us rally to this Spiritual Defense in the same fashion as we rally to the physical defense of our country. The slogan ought to be: Back to the House of God! Back to Religion!

Our children will need this Spiritual morale today more than ever before. The religious and Hebrew school is for them the arsenal of that defense. To be torn from that influence is to deprive them of the most effective means to achieve that faith and trust in the ultimate triumph of Righteousness that they need to sustain their spirit. We, at the Center, are setting a beautiful example of appreciating the importance of Defense Work. Let us set an equally good example by proving that we appreciate the importance of Spiritual Defense, continuing to maintain the high standards of spiritual endeavor for which our Center has been known throughout the land.

Israel H. Levinthal

Show Your Pride in the Center
By Recommending Your Friends
To It.

IN the struggle for the survival of the Jewish people and their restoration as a nation, the greatest accessions of strength in modern times have come from forces that previously left the fold of the community. Not the least of the perplexing paradoxes of Jewish life, this is probably the greatest compensation for the blighting process of assimilation.

From Moses Hess to Dr. Herzl, from Jabotinsky to Bernard Lazar, from Justice Brandeis to Pinchas Rutenberg, a long line of eminent sons and daughters of Israel who had been lost to their people came back to fight for the immemorial cause. Under an impact of frustration and disillusionment that remains inexplicable, men and women often classed as deserters became the redeemers and brought to the old battle qualities of courage and vision. While the patriots, the dreamers and idealists from within the community drew their inspiration and enthusiasm from the early traditions and teachings that surrounded the cherished longing for national revival in the ancestral land, the returned wanderers imparted experiences and perceptions from the larger world outside and, bridging the gap that had sundered Jewry from the political realities of the world, lent a spirit of boldness, new direction and larger scope to the ancient striving.

Rutenberg came out of the sphere of the Russian revolution, invoking deeds of unparalleled daring by freedom-loving men who in the words of Swinburne's Ode to Russia:

Took their lives in hand
And smiled on death.
Holding life as less than
Sleep's most pitiful breath.

These deeds of valor, bringing to mind the imperishable names of Gregory Gershouni, Leo Deutsch, Herman Lopatin, Victor Chernoff, Leib Nathanson, Jacob Helfman, were not unrelated to another desperate struggle for the redemption of an oppressed people.

It was not a bad school that Rutenberg had gone through and he undoubtedly remembered all the true lessons and the false, when he sat down in Rome, Italy, one day, to reflect on the fate and future of his own brethren. That was at the beginning of the year 1915, while the first World War was still raging. He wrote a pamphlet called "The Rebirth of the Jewish People." He thought of the idea of a Jewish Legion to fight with

the British for Palestine. He corresponded on the subject with Vladimir Jabotinsky.

Reports of Jewish suffering and sacrifices in the war-torn European lands, cast back and forth between the contending powers, finally gave rise to rumblings of preparations on part of the Jews in free lands to demand justice for their oppressed and harassed people when the hostilities should come to an end. America, that was the place whence to sound the tocsin for justice and freedom, where to launch the big drive for the Legion, the *machne degel Jehudah*.

In the United States, in the fall of 1915, Rutenberg found another army of Jews marching, advancing under the banner of popular, democratic organization and representation. First things, first. As a good soldier Rutenberg fell in line with the parade. His stalwart figure, dominating personality and burning zeal soon placed him in the rank of a commanding officer. Due to his amazing persistence, energy and resourcefulness, the movement for a Jewish Congress, vigorously opposed by certain influential groups, soon took definite strides forward; but before the first important conference of delegates was held, the puzzling stranger, the man of mystery, engineer among revolutionists and revolutionist among engineers, was already on his way back to Russia.

The all-powerful regime of Czarism had fallen. The event for which Rutenberg had labored for years, for which he had repeatedly imperilled his life, had come to pass. Now the people were marching through the streets of Petrograd, Moscow and Odessa. He was a good soldier. He fell into the parade, having crossed the sea to take his place among his old comrades. The freedom of a great land, perhaps of the world, was at stake, and was not the fate of his brethren in Israel, too, being forged by the hammer of a new destiny?

Like another man of greater fame who had returned from New York to

In Rutenberg's Death Palestine Lost One of its Great Builders

THE EPIC STORY OF PINCHAS RUTENBERG

By BERNARD G. RICHARDS

the capital of Russia, the protagonist of this drama left no insignificant imprint upon the annals of the Muscovite realm, but the whole history of modern Russia may well have taken entirely different shape if a Premier by the name of Kerensky had accepted the advice of a Governor of Petrograd called Rutenberg to dispose of two revolutionary plotters of the extreme left wing, recently returned from exile. But Lenin and Trotzky won, and Rutenberg, like his chief, barely escaped alive. From his exile in Switzerland, in France, in England, Rutenberg with the sense of frustration and disillusionment grown more acute, again turned his eyes to the East. Then the man seems to have been re-born in the land of his fathers, and hewed a distinctive new career assuming legendary proportions and taking the form of a land and a people illuminated and energized by forces spelling modern progress.

* * *

When he came to Palestine, Rutenberg had in mind a project for harnessing the Jordan to produce electric power. He went up and down the Jordan until he found a spot called Jisr, where the Yarnuk river's fall if combined with the fall of the Jordan, would create a drop of 170 feet, great enough to generate the power required for all Palestine, and more.

Rutenberg did not undertake to carry out his scheme in makeshift fashion. He wanted to make his system a model of modernity.

The entire scheme of supplying power to Palestine was one that might have been viewed as a minor engineering operation in a country like the United States of America. But to do that job in Palestine, to get the capital for it, to get the government concessions, required as great an output of energy on the part of the promoter as might be needed to put through a Boulder Dam plan in the United

States. Rutenberg had that energy; in 1930 he switched on the current from his first power station on the Jordan. The amazing thing about Rutenberg noticed even by every tourist who came to Palestine, was that he had in mind every detail required in the carrying out of his projects, down to the arrangement of the dining-room for his workmen.

"No one who has been in Palestine," wrote one observer, "has failed to notice the architectural modernity, the well-established air of institutional permanence about the Rutenberg power-stations. The large station near Haifa, built on the side of Mount Carmel, surrounded by luxurious gardens, is a model of industrial architectural design that would be hard to surpass in any country. That Rutenberg was able to create around all of his works this air of stability, of a big industry that paid well enough to afford the seeming luxury of gardens and powerful night-lighting displays, had a great psychological effect on the Palestinians. The best of the *chalutzim* worked for him. All through the land, the type of 'Rutenberg workers' has become well known. Even the members of communist farms have approved the benevolent Rutenberg industrialism.

"The work of constructing the Jisr plant was extremely difficult. The power stations on the Jordan are in a heat pocket, and no man could work in the suffocating air for more than a few hours at a time. But in the waste of Jisr, Rutenberg, before starting anything else, built a group of wooden houses for his workmen. The great airy dining-room and recreation hall were worthy of the most modern industrial center."

It is difficult for the outsider to realize to what an extent these details are linked with the name of Rutenberg. When the miniature eiffel-towers that were to carry the high-tension lines of the Rutenberg power plants from Jisr to Haifa and Tel Aviv were being set up, striding across mountain and plain like so many giant feet, the joy of the *chalutzim* was almost religious.

Whenever a truck filled with Rutenberg workmen and apparatus appeared, the *chalutzim* came together from their fields to watch the workmen set up the tall cable-supports. They would watch the framework of steel rising from the ground, and they would wink, and say, "Rutenberg's tricks!"

For a number of years Pinchas Rutenberg stayed out of all public affairs in Palestine. His business was bringing electrical power to the country. But in 1927, after repeated requests from the Yishuv, he became a member of the Vaad Leumi, the Jewish National Council in Palestine. Then, after the riots of 1920, he acted as a member of the Palestine Emergency Fund Committee. He also was a member of the Executive of the Jewish Agency.

In 1930, the first part of his great engineering project was completed, and two of the four 8,000 h.p. generators were put into operation. They, in themselves, supply Palestine with more power than it ever had before.

With this work done, Rutenberg was free to devote more of his abundant energy elsewhere. He became talked about when a new crisis in the Zionist movement developed during the famous "Passfield Declaration." He led a bitter fight against it. When the present World War brought Palestine into a special emergency position, the Yishuv appealed to Rutenberg to assume supreme leadership over Jewish life in Palestine, and invited him to become the president of the Vaad Leumi. He held this office for a year, but resigned in September, 1940, because of differences of opinion with the Histadruth, the Palestine Labor Party, which has a majority in the Council.

Rutenberg died at the Hadassah Hospital in Jerusalem on January 3rd, 1942, after a long illness. He was sixty-three years old. His burial took place "in a modest place amongst other modest Jews," as Rutenberg's will directed. Hundreds of mourners followed the cortege despite the fact that a heavy snow was falling—the heaviest that Palestine has had in 20 years. All the Yishuv was in mourning. Messages of condolence poured in from leaders of all factions of Jewish life in Palestine and from the Palestine Administration.

The Zionist leader fell into a coma at 11 a.m. Friday morning, January 2, but his death agonies did not begin until 9 p.m. James MacPherson, Chief Secretary of the Palestine Government, Eliezer Kaplan, Treasurer of the Jewish Agency, Moshe Shertok, the Agency's political chief, and other prominent Palestine leaders gathered at the dying man's bedside, but he no longer recognized them. On Thursday afternoon Rutenberg had called

Kaplan to the hospital and demanded that he summon the leaders of all the parties and groups in the Yishuv to "sign an immediate pact of unity." To the end, his driving motive was "unification of the Palestine Jewish community." By the time the leaders summoned by Kaplan had arrived, however, Rutenberg was in a coma. It is understood that a will left by him asks that no funds be collected in his name and that no street be named after him. As he lived so he died.

"A Pinchas Rutenberg Endowment Fund," which will be used to "inculcate in our youth the spirit of unity and brotherhood—the spirit of Israel," is provided for in two wills left by the Palestine leader. The first will, dated October 14, 1941, directs that all Rutenberg's personal property be placed in this fund, the proceeds of which will be used to educate Jewish youth in Palestine. A second will, dated November 5, 1941, specifies that the income from Rutenberg's estate be transferred annually to the new fund.

In the second will Rutenberg decried the lack of unity within the Yishuv. He wrote: "The division of our people into communities, parties, and sects has always been our disaster. Civil strife has brought us to the brink of an abyss. If we do not cease, ruin confronts us. Therefore, my desire is that the Jewish youth of the Yishuv, growing up in its midst, should always remember that not this or that Jewish sect or party are being downtrodden by others, but the Jewish people as a whole. Whether we wish or do not wish to be brethren in distress, let us realize that we must be brethren in life and in creative endeavor and in the action of upbuilding. Youth represents our hope for the future. Its proper Jewish education is a guarantee of our existence. The principles of education must be deep-rooted in common sense and knowledge, and in unity, fraternity, and a serious application to loyalty."

An unnamed close friend of Rutenberg revealed that shortly before his death he said: "I am ashamed to die in bed. I would like to be able to get up and wear a uniform of a simple soldier and die on the battlefields fulfilling a duty to our people and humanity. I do not want to die now. I want to live at least two more years, because they will be decisive for humanity and for the Jewish people."

Included in Rutenberg's will was a

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Winston Churchill On Pinchas Rutenberg

PERHAPS the most notable tribute to Pinchas Rutenberg was paid by Winston Churchill in the House of Commons on July 4th, 1922. The Rutenberg power concession was being discussed and in answer to critics of both the scheme and Rutenberg, Churchill said:

"A British firm in Egypt applied for exclusive rights to provide electric power to Jerusalem in 1919, when rates were nearly double the rates which are to be charged in the Rutenberg concession, and two inhabitants of Bethlehem—one an Arab and one a non-Arab—asked if their names could be registered for future consideration of concessions for agricultural undertakings, telephones, electricity or tram-ways. They furnished no plans, no estimates, no scheme at all, but they indicated that if there were any concessions going, they would very much like to have them. At the same time, Mr. Rutenberg put in, in the utmost detail, and with considerable backing, his important scheme. The same answer was returned at that time to all applications because we thought we had not the power in the circumstances to grant concessions. It was not until July 1921, that, seeing the long delay in getting any move on in this country, and the urgent need of making things self-supporting, I directed the High Commissioner to say that we would entertain applications for concessions in regard to certain public service. That declaration was publicly made by the High Commissioner. A considerable interval elapsed. No other application was received except the scheme of Mr. Rutenberg. What were the credentials of Mr. Rutenberg? He is a man of exceptional ability and personal force. He is a Zionist. His application was supported by the influence of Zionist organizations. He presented letters from Mr. Edmond Rothschild, the founder of the Zionist colonies, whose whole life has been spent in building of these wonderful colonies in Palestine. These letters offered to place at his disposal from 100,000 pounds to 200,000 pounds, on absolutely non-commercial terms, for long periods, for the development of these irrigation and electrical schemes. He produced plans, diagrams, estimates—all worked out in the utmost detail.

He asserted, and his assertion has been justified, that he had behind him all the principal Zionist societies in Europe and America, who would support his plans on a non-commercial basis.

"As a matter of fact, this concession has fallen extremely flat outside the circles of the Zionist followers. Nearly all the money got up to the present time has come from associations of a Jewish character, which are almost entirely on a non-profit-making basis. I have no doubt whatever—and, after all, do not let us be too ready to doubt people's ideals—that profit-making, in the ordinary sense, has played no part at all in the driving force on which we must rely to carry through this irrigation scheme in Palestine . . .

"I come to Mr. Rutenberg himself. He is a Jew. I cannot deny that. I do not see why that should be a cause of reproach, at any rate on the part of those who have hitherto supported the Zionist policy. It is hard enough, in all conscience, to make a New Zion, but if, over the portals of the new Jerusalem, you are going to inscribe the legend, 'No Israelite need apply,' then I hope the House will permit me to confine my attention exclusively to Irish matters.

"It is said that Mr. Rutenberg is a Russian Bolshevik. The right Hon. Baronet, the Member of the City of London (Sir F. Binbury) spoke of 'this Bolshevik.' Nothing is more un-

true. He is a Russian, but he is not a Bolshevik. He was turned out of Russia by the Bolsheviks . . . He was one of those social revolutionists who combatted that tyranny of the then despotic Tsarist Government and who, after the revolution, did their best to combat the still worse tyranny of the Bolshevik rulers who succeeded to the power of the Tsar. His attitude has been profoundly consistent. If I am told that he took part in the murder of Father Gapon, who was an agent provocateur, an agent for the Russian police to obtain the secrets of the revolutionaries with whom he was working—if I am told that he was a party to the murder of the priest Gapon, I also knew that he recommended Kerensky, when he was an official of his Government, to hang Lenin and Trotsky, and it seems to me that he has been entirely consistent.

"I would like to assure the Committee that I was not aware of this last fact when I assented to the granting of the concession, as otherwise the Committee might think that I was biased. Mr. Rutenberg, after being driven out of Northern Russia went to Odessa. There he was employed by the French during the time of their occupation, and rendered good service in securing the escape of large number of persons who were committed to the anti-Bolshevist cause. He was considered a remarkable man, and very good reports about him have been received."

CITED FOR COURAGE

JOY reigned yesterday in the home of Mr. and Mrs. Alexander Mintz of 254 East 174th Street, the Bronx, because of receipt of the best news that could come to the family of a soldier, the tidings that the eldest of the five Mintz children had safely undergone the December 7th attack on Hawaii and had been cited for "heroic and courageous action under fire." The hero is New York City-born, 19-year old Private Jerome (Jerry) Mintz, United States Army Air Corps radio operator.

The citation, signed by Brigadier General H. C. Davidson, commander

of the Hawaiian Interceptor Command, read:

"On or about 8 A.M., 7 December, 1941, you were compelled to submit to a surprise attack by an unscrupulous enemy in the form of an air raid. He struck with a suddenness that left no time to combat with the weapons on hand. For the splendid attitude and exceptional bravery you exhibited under bombing and machine gunning it is, I assure you, a pleasure and an honor to commend your heroic and courageous action under fire."

—*New York Times*

THIS is the story of a young American Jew, a quiet, unassuming person who successfully hurdled all obstacles and opposition to become the greatest and highest-paid athlete in his field — and then tossed it all away willingly, even gladly, to assume a greater role, that of soldier in America's fight against tyranny and oppression.

This is the story of Henry Greenberg, once the world's greatest baseball player, who left a \$55,000 a year job for one paying \$21 a month, and is today making good as one of Uncle Sam's finest anti-tank army sergeants.

"Hank" Greenberg is through with baseball for the duration, perhaps forever. The only time he may hit a home run now will be to show his buddies how it is done, — or perhaps against Herr Schickelgruber.

Big Hank's name is missing from baseball's 1942 enrollment, but baseball hasn't forgotten the home run king who practically single-handed led Detroit to two American League championships. On February 1st the New York Chapter of Baseball Writers will honor Greenberg with the Extraordinary Service Plaque as the athlete of the year 1941—the scribes' way of showing their pride and appreciation of a man who voluntarily re-enlisted in the army from which he had been honorably discharged because the roar of the guns and bombs at Pearl Harbor completely blacked out in his mind the roar of a crowd that signalized a home run by the major league king of swatters.

Only once before in major league history have the baseball writers seen fit to award the Extraordinary Service Plaque. It was last presented to Joe McCarthy, New York Yankees' baseball manager in 1939.

Nor is this the first time that Greenberg has been singled out for exceptional honor in his profession. In 1935 he was chosen the most valuable player in the American League. In 1938 he was named the player of the year. And in 1940 he was again chosen the most valuable player in the American League.

Great honors for a great man, a man whom baseball experts said only eight years ago that he would never be a big league player — he was too awkward and clumsy. But they didn't know Greenberg's determination and resolution.

It was back in April, 1941, the baseball teams were breaking camp in

the Southern hinterlands preparatory to coming north for the championship season, when Greenberg's name began hitting the headlines in other than baseball stories. Out of Detroit came tales from draft board officials that Hank Greenberg was to be called shortly for his physical examination—with the understanding that he would be put in Class 1A if he passed the examination.

This was no ordinary yarn, for although thousands of Americans were being drafted into the army, Greenberg was the first big name in athletics to be called up for duty.

Here was the highest-paid player in baseball, a veritable one-man team, getting an Army call at the beginning of the season—and thousands of fans breathlessly read the papers daily for new developments.

Feeding the interest were contradictory stories emanating from all sides. One had it that Greenberg was going to plead deferment due to flat feet, another stated that he would be rejected by the doctors for that reason, while a third wild story quoted him as saying he would seek deferment due to dependency.

All these reports were absolutely untrue. They were created by overzealous reporters looking for a story. The fact was that at no time did Greenberg make any statements regarding his future. He kept silent, waiting for the results of his physical examination to become known.

Hank Greenberg was placed in 1A despite the fact that he had flat feet. It was announced he would be called to duty in May. Hank simply said he was ready.

Meanwhile the baseball season opened and Hank was out there at first base, playing his usual efficient, steady game. As the days passed and the army call drew nearer, Detroit fans came out to cheer their idol on while they could.

Finally, in the middle of May, Hank played his farewell game. A

He Tossed Away Over \$1,000 A Week To Reenlist

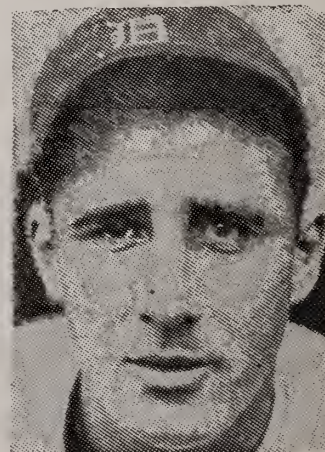
HANK GREENBERG— BASEBALL'S HERO

By BEN GOULD

goodly crowd was on hand for the event and Greenberg didn't disappoint them. He walloped out two home runs to lead the Tigers to victory, and then stepped out of baseball life, trading a diamond uniform for a soldier's outfit.

Assigned to Fort Custer, Michigan, and surrounded by cameramen and newspaper feature writers, Greenberg settled down to earnest work as a member of an anti-tank unit. His great strength and physique came in handy, and he showed aptitude from the very start. Shortly after he was named a first class private, and later made a corporal.

Greenberg's name disappeared from the sports pages, but every now and then there appeared an item of his deeds on maneuvers, or words of praise from his superior officers. One



Hank Greenberg

day he played a baseball game with his outfit against a prison team and astounded all with a tremendous 500-foot home run.

The beginning of July, 1941, saw preparations being made for the Annual All-Star game between the two

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FOR six years I had the privilege of attending the Institute of Human Relations, sponsored by the National Conference of Christians and Jews, held on the campus of Williams College, Williamstown, Mass. At this conference, eminent men and women from all walks of life—university and college presidents, book publishers, professors, publicists, educators, editors, rabbis, ministers and priests, labor leaders, business men, psychologists, psychiatrists, social workers, etc.—considered this sorry world, filled with hate, intolerance, violence, bloodshed, cruelty and terror. They discussed the problem of how to make this world a happier place, where individual personality can be respected, and individual differences can be the source, not to build misunderstanding, but to enrich our living and to make our society both more interesting and spiritually healthier. Over 800 educators, social workers, religious workers, faculty members and administrators of colleges and universities, and representatives of youth organizations participated in these discussions. One could not, because of lack of space, give an outline of all that went on, but as a Jew, I heard much that was of tremendous interest.

For one, it can be said that the Jew has a definite place in America, not as one merged in a polygot mass, trying to act as an imaginary American should act, but as a member of a distinct group, a group that is able to contribute to the richness of American life because of the centuries of experiences which it has had as a race, and because of the unique contribution which it can make in the field of ethical and moral righteousness. The testimony to support this point of view came out again and again, and it came from diverse sources.

Dr. Ruth Benedict of the Anthropological Department of Columbia University, made this statement: "Only on differences and respect of differences can a better state be built. There are any number of instances of social groups who were diverse in their allegiances and who built up beautiful social arrangements. The American Indian did not try to missionize or change a culture different from theirs. They had no ideas of conquest, and their cultural contacts were more pleasant than ours. Emerson was right when he said: 'What

I love in my friends is their differences from me.' It would be a most uninteresting world if we were all cut from the same pattern. The greatest contributions have been made by societies in which existed mixed races."

Corroborating this point of view, Dr. Otto Klineburg, an authority on racial differences, professor of psychology of Columbia University, said: "In Switzerland there are more different cultures than in any other country, and yet it is a united country and a successful country. In Canada, the French and the English are united on most issues; their differences do not tear them apart. Greater differences exist between the Italian living in Lombardy and the Italian living in the Island of Sicily or the German living in Bavaria and the German living in Holstein-Schleswig, than between second generation American and an old settled American. Diversity of cultures makes for strength and interest, not weakness. If disunity appears, it is not inherent in cultural differences, but in the way the community treats these minority groups."

Again from Carlton Hayes, the great historian, came this testimony: "To remove differences or seek to remove them is the surest way to totalitarianism. To respect and to cherish differences is the best way to insure democracy. If we can couple this with economic security, then the finest in our democratic way of life can be preserved."

Dr. Frank Kingdon, former president of the University of Newark, and a famous liberal leader, made a stirring address on democracy as synonymous with respect for individual differences and respect for the human personality. "It is diversity that makes for unity," he said, "and it is totalitarianism that makes for dis-

*Best American Minds Believe
The Melting Pot Should
Continue Boiling*

RACIAL DIFFERENCES BENEFIT THE NATION

By SAMUEL TENENBAUM

unity and disintegration, suspicion and distrust. We have seen how in totalitarian countries, a child testifies against his parents, a friend against his friend, a neighbor against his neighbor. Thus suspicion, hate and distrust spreads into the very fabric of society. Democracy, by encouraging diversity, may have the facade of chaos, but it has the real inner core of unity, for it blends all the orchestral groups in one beautiful, harmonious orchestral rhythm; it does not try to make every instrument play alike."

In the group which considered this problem in relationship to the child and the school, one member raised the problem: "When will the melting pot be melted?" Almost overwhelmingly the opinion expressed by the teachers and the principals present was that it was best to have the melting pot continue to boil, and that the process of melting should be a permanent one. The school people agreed that diversity of cultural patterns was best, for they wanted diversity. In other respects—the knowledge of English, the respect for the Bill of Rights and all the instruments which insure our democratic way of life—they wanted uniformity.

One member in the audience at a general session brought up the articles which appeared in the June (1941) issues of the *Atlantic Monthly*, in which A. J. Nock maintained that the Jew is an oriental and the American is an occidental, and that the two can never meet and understand each other, for they are essentially different in outlook, in values, in belief.

"I read the articles," said Dr. Benedict, in answer, "and as far as I could make out, there didn't seem to be any sense to it. There is no pure race. We are all a mixture of many races and that holds for Mr. Hitler's Aryans. The way a person sits, eats, behaves are acquired in his environ-

ment, and are not part of any racial predetermination. If a child were born in China and lived in China, he could become over the centuries oriental in outlook and behavior."

Another question from the audience: "Isn't there a limit to the number of persons that can be absorbed in a given community?"

"This whole problem has not been adequately investigated," said Dr. Klineburg. "To a great measure it depends on the tolerance and the good will of the dominant group. Many of the racial problems are due to the way the dominant group treats the minority, not the presence of the minority. For instance, we know that in Brazil a great many more Negroes have been absorbed than in America."

From Dr. Klineburg came the strongest plea for a society in which economic security prevails as the best means of preventing or removing anti-Semitism, and prejudice against minority groups. He again and again reiterated this axiom: "It is easier for an individual to think evil of a group if by doing so he is apt to profit or improve his own condition."

When the Oriental was wanted for cheap labor in American mining camps and for railroad construction, he was welcomed, and little prejudice existed against him. However, when there was a scarcity of jobs, and the Chinese began to compete with native labor, he was accused of all kinds of indecencies. During World War No. I, there was a general scarcity of labor, which made the Mexican a highly welcome immigrant. During the same period, the industrialists used all kinds of inducements to bring the Negro north to work in factories. After the war, when the Negro's labor was not needed, there began a campaign of villification and hate and a determined effort was made to induce him to return from where he came. The race war in Chicago that followed the last World War was only one phase of this campaign.

"We are more apt to think evil of people," reiterated Dr. Klineburg, "who endanger our economic security. And it is interesting to note that the same arguments—they work for little money, they are dirty, they are criminal, they can never become Americans—have been used against all immigrant groups, the Germans, the Irish, the Russians. Of course, this isn't the only factor that creates hate, for that would be simplifying the en-

tire problem, which is complex. For instance, in America there have been studies which show that the most hated and feared group is the Turks, and yet very few of those who fear the Turk ever saw one. But that does not gainsay the fact that the economic factor is a most potent one. Anything that gives the people a greater measure of security, that relieves economic tension, that lessens the competitive struggle for existence, at the same time lessens racial discrimination. Hence, we should seek the economic well-being of all."

Sister May de Lourdes, of St. Joseph College, Connecticut, told of a study she made of racial exclusiveness among nursery school children. "We tried to discover how prejudices are passed on. We know how such unfortunate experiences twist and sorrow one's personality. We know that minority groups are apt to mother and baby their children, as if they want to compensate them for the harshness of the world by excessive love. The result is that the off-springs of this group are timid and afraid, or, sometimes, they make up for their insecurity by bluster, an equally unfortunate adjustment."

She then told of a group of four-year-old children, made up of Protestants, Catholics and Jews. She noticed that the three groups played separately. This evidence of exclusiveness bothered her and she went about discovering the cause for such conduct. She did not have to seek long. She discovered that the parents of the Catholic children were friends, visited one another, and the children knew one another and were invited to each other's parties. The same condition held true for the Protestants and the Jews. The children had known each other and had learned to play with one another before they ever came to school. Sister May de Lourdes maintained that parties were the most potent cause of exclusiveness. "When parents invite children of the same faith and the same group, then these children tend to seek their friends and playmates from that group."

In answer to the question as to what can be done to create respect for individual religious differences, Sister de Lourdes advocated extended physical and mental care. "The underprivileged is an easy prey to hate-mongers," she pointed out. "We should try to develop the whole child in social situations which bring out

qualities of understanding, cooperation, working together. We should extend the kindergarten and nursery schools so that the children will practise living in a democratic situation."

The havoc wrought by hate and intolerance was brilliantly delineated by a New York psychiatrist, Dr. David M. Levy. His paper was thunderously applauded and served as a key to the understanding of many of the moot problems raised.

"The individual who hates experiences less of life," he observed, "and it can be said that hate is inimical to life. The individual who hates someone is constantly looking around for incidents to justify his hate. He is robbed of the satisfactions and the pleasures that come from such traits as generosity, kindness and sympathy. He is a slave to his hate. He magnifies meaningless remarks and twists and perverts incidents. He musters all his intellectual forces to gather evidence to show that the object of his hate is as cruel and as monstrous as he pictures him in his imagination. The capacity for congeniality and friendliness becomes warped. The personality becomes stultified. In proving that the object of his hate is really venomous, the individual has constantly to present new proofs of evil and in doing so exaggerates details, even the most innocent. A person's smile becomes a snicker; a kindly remark is seen as favoritism. His mind is obsessed by this sense of exaggeration, distortion and misrepresentation. The intolerant person is unduly suspicious. He is a slave of his own destructive impulses. The victim of hate is generally active and mobile, not like the placid and contented normal person. He must go around gathering evidence justifying his hatred."

Quisling, he said, has become a recognized psychiatric term. It applies to a cowardly person, one who gives in to a bully and tries to associate himself and come under the protective guidance of this bully.

"Does hate lead to actual physical diseases?" was asked of Dr. Levy.

"Yes, to many diseases. Because the person who hates is always at such great tension, he is more prone to suffer from the diseases of the arteries and the heart. Also, the sufferer from tuberculosis who hates is less apt to get well, for in the cure of that disease it is necessary for the patient to be

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IN 1902, Ahad Ha'am wrote an article (translated into English by Leon Simon) on Pinsker and Political Zionism. It opens with some nostalgic remarks about human forgetfulness, and pictures Pinsker as the "man of yesterday," the forgotten man. Now, however, upon the commemoration of the fiftieth anniversary of Pinsker's death, we have no cause to complain of any neglect of this pioneer of Zionist thought. In the last half century Zionism has passed through various stages—the early sentimental period at the turn of the century, with its shouting and Hatikvah singing, the Balfour Declaration period, with cheer and happiness, and the period of despair following the Arab riots and the disillusionment over the British policy, are now things of the past. In these grim days of trial and anxiety our minds have become sobered. We can really understand and admire with deeper insight, the words of the brief brochure of approximately thirty pages known as *Auto-Emancipation*. The thoughts contained in this terse classic applies with marked significance to our own age.

The brilliance of the personality of Theodor Herzl had the tendency to obscure the existence of those who came before him. Pinsker was not the only one whose name was temporarily placed in oblivion. There were others, great and worthy men, scholarly men, useful men, such as Moses Hess, Rabbi Zevi Kallischer, Rabbi Samuel Mohliver, M. L. Lilienblum. They were all men of ideals, fully imbued with the desire to help their people. But Herzl came. He spoke. He organized. He created a real movement in Jewry. For a while all others were forgotten. But we have had time to review the past, to evaluate, so to speak, the worth of each individual.

Aryeh Leib (Leo) Pinsker's life was, on the whole, uneventful. He was born in the Polish town of Tomashov, in 1821. His father was the distinguished Orientalist, Simcha Pinsker, noted, in particular, for his original study and research in the domain of Karaite literature. Pinsker's elementary education, both religious and secular, was obtained at his father's school. But he had one advantage over the other Jewish lads of his time. He was fortunate in that he was one of the earliest Jewish boys on record to be admitted to a Russian *gymnasia*—university. After his graduation he studied at the Richelieu

Lyceum, and then accepted a position as instructor of Russian at a Jewish school at Kishineff. He held this post briefly, and the following year decided to study for a medical career. He received his medical diploma in Moscow, and settled in Odessa, where he remained until his death in December, 1891. Professionally, Pinsker was very successful in the South Russian city. He built a considerable practice, and was held in high esteem both as a man and as a medical practitioner.

As one of the intelligentsia, Pinsker was of the opinion that all human defects, all hardships and difficulties, would disappear with the spread of culture and education. He associated with a group of partly assimilated intellectuals and was interested in the raising of the masses of the people to a higher standard of enlightenment by pumping into them knowledge and more knowledge, by feeding them with the accumulated wisdom of the ages. Then came the pogroms in the Ukraine. Like the other Jewish intellectuals, among whom these events caused panic and consternation, Pinsker experienced a sad awakening, a disillusionment, a jarring disturbance after his sweet dream of peace.

It is an interesting fact that the three leading nationalist converts were recalled from their indifference to Jewish life by some catastrophic event in the sad story of their brethren. Hess, the liberal, the anarchistic follower of Proudhon was so aroused by the Danacens affair that his interest in world Jewry was resuscitated, and the problem of its redemption became a major issue with him, though his principal work, "Rome and Jerusalem," did not appear until years later, in 1862. Herzl was reunited with Jewish life through the stirring tragedy of the Dreyfus affair in France. Pinsker's feeling of kinship with the Jewish people was revived through the shock of the Russian pogroms. This realization of the worthlessness of official emancipation and of promised

An Appraisal of Leo Pinsker on the Fiftieth Anniversary of his Death.

By DR. E. N. RABINOWITZ

improvements in the status of the Jew is reflected in his "Auto-Emancipation," completed in 1882.

Pinsker was not a literary man. We do not know of any other literary production from his pen, but his sole pamphlet, this "Auto-Emancipation," displays fine literary ability. In its way, it is a little masterpiece. Its style is simple and direct, but it reflects the soul of a thinker and a poet. Its imagery reveals, we may say, the prophetic vision. Pinsker's analysis of Jewish conditions, succinctly stated, are searching and convincing and unsurpassable. His conclusions may be applied, with minor changes, to the circumstances of our time, perhaps, even to a higher degree. Yet his analysis is not a matter of precise factual organization. No, Pinsker does not dabble in data. He merely states general facts and states them with an impassioned plea. One can almost feel the bitterness in his heart, one can mentally visualize his soulful appeal to his Jewish brethren to arouse them from their lethargy and to restore within them a feeling of dignity and self-respect. At the same time there is a complaint. Why is all this humiliation and suffering imposed upon the unfortunate Jew?

Written about sixteen years before Herzl's "Judenstadt," "Auto-Emancipation" shows a remarkable grasp of the Jewish situation, and foreshadows practically all of Herzl's suggestions, but of course not with so much detail. From a purely literary point of view, it is superior to the "Judenstadt," and much more readable. We may say that while "Judenstadt" represents a blue print, a plan, "Auto-Emancipation" is like the facade of a finished structure, bold and artistic. For instance his description of Israel among the nations is unique. Israel is compared to a ghost-like figure. Jewry, to the non-Jew, has none of the attributes of a nation, no common land.

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HE HELPED SINK THE HARUNA

By JOSEPH KAYE

TO the family of Corporal Meyer Levin, of Brooklyn, what he did in the Philippines can be considered merely as a lucky break. Corporal Levin, as the War Department and all the newspapers in the country have noted, was the bombardier who launched the explosives that sank the Japanese battle cruiser Haruna. The sinking of the Haruna meant not only that Japan was minus a capital warship. This victory came at a time when the United States was feeling rather low because of the Pearl Harbor disaster and the gloomy outlook for the Philippines. When the Haruna was brought down by an American bomb the nation was given a tonic, and a huge smile broke out on the face of the United States.

So the wrecking of the Haruna was a major feat, and Captain Colin P. Kelly, who was in charge of the plane from which the wrecking bombs were dropped, became one of the first great heroes of the war. Bombardier Levin shares in his glory, and Brooklyn has now listed him as a favorite son, but still, to his family — and doubtless to Corporal Levin himself — he was just lucky. Sister Ruth, who is a level-headed, though pretty, brunette of about nineteen, says that she has no illusions. "Anyone of a thousand men could have been in my brother's place in that plane," she observes, "and released those bombs over the Haruna." Father Samuel vigorously agrees, and so does Mother Leah.

Just a lucky break, and not to be elevated beyond its worth.

But naturally, despite rationalizations, the Levin family is very proud of Meyer. And they should be, not only for his military accomplishment, but because he is a fine boy. Meyer is a handsome, husky six-footer of twenty-five, and might well fill in for Tarzan if Johnny Weismuller should want a vacation.

Meyer, whose family lives at 1504 East 33rd Street, Brooklyn, enlisted in the Army Air Corps two and a half years ago. He enlisted because he wanted to take a crack at the Hitler gang and felt convinced that sooner or later the fire that the Nazis had started would reach the United States. The boy inherited a violent hatred of injustice and persecution.

His father, born in Russia, had been an ardent enemy of the Tsarist regime, and had joined the revolutionary movement when he was eighteen. In due time the risks he ran put the secret police on his track, and when the chase became too close, and he knew that arrest and Siberia were inevitable if he remained in Russia, he fled to the United States. Here he never ceased to bless the freedom that was his, and he brought up his son and two daughters to put an enormous price on American Democracy. He told them over and over again of the sacrifices that his old comrades in Russia had made so that persecution might be abolished, and he thrilled them with the hair-raising exploits of the men and women who fought in the underground battle under the flag of freedom.

So when Meyer came of age, and studied the Nazi movement, he knew what the world could expect, and he knew that there was a call for men to fight for liberty as his father had fought. He enrolled in an aviation night school while working as a shipping clerk during the day, and when his course was completed joined the army.

Meyer early in his army career was stationed in Hawaii, and even before he came to public attention when the Haruna was sunk he and a group of other flyers distinguished themselves. On September 5, last year, a number of American planes, flown by seventy-five officers and men, made an historic flight from Hawaii to the Philippines. The flight was a secret one, and to avoid detection by Japanese patrols—this precaution was employed even then—it was made over an uncharted route. No military or commercial plane had ever taken this course, and it was filled with danger every moment. The men flew over 7000 miles, and arrived safely in the Philippines. For this deed the War Department recommended that President Roosevelt award the men the Distinguished Flying Cross. This was one of the greatest flights made by army planes.

Meyer wrote his family a brief but graphic description of that flight —

without giving any military information away, of course. Here is the note:

"September 15, 1941.

"Dear Mother and Dad:

"Well, finally I made it. It was a history-making trip, and I don't doubt that you will read about it soon. We landed here in the Philippines on the tail-end of a typhoon—sort of rough going for a while. It certainly felt good to have solid earth under my feet again. It's wild country over here, but fascinating in the extreme. It will take a bit of getting used to, but that's to be expected. It's in the middle of the rainy season here now, and can it rain! They tell me here that at times they have as much as 46 inches in 24 hours."

Since his parents are cultivated people, it is natural that Meyer should be a thoughtful and observant person. Some excerpts from another letter will add some details to his portrait, as well as to our knowledge of the Philippines.

"November 6, 1941 — Generally speaking, the army life is adapted to the climate. We eat salt, drink chlorinated water, lay off the liquor during the day when the sun is up, and sweat. This climate is made for a white man to sweat it. Seems funny when I think back about our life at home. The way I used to pamper myself about food and my living quarters. You know, a great many things which seemed very important then appear childish now . . . You have to be out on your own, with no one to depend on but yourself, to realize these things.

"We are entering the period of dry season now. The typhoons are gone, the grass is withering away, and soon there will be nothing but hard-baked earth and a brassy sun that burns all day long. Rains are few and far between."

Soon after the Haruna exploit Meyer cabled his family that he was well. They have not heard from him since, for he is one of General Douglas MacArthur's valued men, and is in the thick of that battle which will go down in history as one of the most heroic that American or any other soldiers have fought.

REVITALIZING JEWISH SERVICES

By DR ISRAEL H. LEVINTHAL

American Jewry is coming of age. It is beginning to take stock of its spiritual resources. Four booklets have appeared in the last year which give definite proof that the Jews of America are giving thought to religious problems affecting the Synagogue service. They are: "Selihoth," edited, arranged and translated anew by Rabbi Louis Feinberg. Behrman's Jewish Book House, New York.

"Selihoth Service for the First Day," with an introduction by Rabbi Adolph Coblenz, compiled by Joseph Weinstein and Hyman Saye. Published by Chizuk Amuno Cong., Baltimore, Maryland.

"Selihoth—Midnight Service," arranged and revised by Rev. I. G. Glickstein and Prof. S. Braslavsky. Bloch Publishing Co., New York.

"Simhat Torah Service," arranged by Rabbi Morris Silverman. Prayer Book Press, Hartford, Connecticut.

It is interesting to note that all these manuals deal with phases of religious life and practice that many thought are fast disappearing from the American Jewish scene.

The *Selihoth* service, at midnight on the Saturday preceding Rosh Hashonah, which used to have such a hold on the observant Jew a generation ago, attracts today only the elderly men and those who are still under the influence of the old Jewish way of life. And the service as conducted in most synagogues is not of a type to attract those who are not under that influence. The very fact that one could not get an attractively printed *Selihah*, is best proof of the small hold that service has on the modern Jew.

Simhat Torah is a little more fortunate. Because religious schools are utilizing these services, and because the children are trained to play a part in the procession of the Scrolls, this service has acquired somewhat more popularity. But no thinking Jew will suggest that the Simhat Torah service, as currently conducted in most synagogues is sufficiently effective to properly transmit beauty and significance.

The compilers of the manuals listed here were all prompted by this great desire to put new life into these almost forgotten services, and to add to them the dignity and the influence they possessed in times of old.

Rabbi Feinberg's edition is beautifully printed, and rendered into an excellent English translation. In editing the text, however, he failed to appreciate the chief defect of the ordinary editions now in use. The service is too long. Considering the fact that it is held at midnight, we should not seek to lengthen the text, but rather to edit it in such a fashion that only the vital part is retained. Rabbi Feinberg's text is even longer than the one used in orthodox synagogues today, and contains prayers and repetitions of prayers not even included in the present poorly printed editions.

Rev. Glickstein's and Prof. Braslavsky's edition, sponsored, by the way, by the Ritual Committee of Temple Mishkan Tefilah, of Boston—is also neatly printed, and has a good English translation. It has the advantage that it takes into account those who do not understand Hebrew, and includes a brief introductory service in English, with both responsive readings and readings for the Rabbi. This edition, however, goes to the other extreme, and has excluded some very beautiful passages of the old text. The name of Prof. Braslavsky gave hope that the edition would include also music for congregational singing of those parts that easily lend themselves to group singing.

The manual compiled by Joseph Weinstein and Hyman Saye, has the most impressive appearance, being bound in cloth covers. It has the advantage of an excellent introduction by Rabbi Adolph Coblenz on the "Story and the Meaning of Selihoth," which gives a brief account of the historical background of the service and ritual. This should be very helpful to the worshipper. It has several pages of music, arranged by the Cantor of the Baltimore Chizuk Amuno Congregation, Rev. A. J. Weisgal. But here, too, the text disappointed us. The Maryland congregation follows the particular form of the Ashkenazie Ritual which goes by the name of Minhag Frankfort, and differs in a number of essential parts from the text used by most congregations. Here, too, the text is abnormally long, which defeats the very purpose of such a compilation.

While all these authors and compilers deserve to be congratulated for what they have done, it seems to this reviewer that the ideal compilation must yet be brought out. It would be a grand thing if the gentlemen who have done this pioneering work could get together, and together develop one edition that would be of service to all our congregations.

The Simhat Torah Service is a new venture by Rabbi Morris Silverman, who has already done fine work in editing the High Holy Days Prayer Book. He has a novel ideal in that he wants to dramatize the service, and to utilize it in strengthening the allegiance and devotion of the officers of the congregation, the trustees, the Religious School Board, and the other groups affiliated with the Synagogue. While there is great merit in this plan, it is, at present, too novel to be accepted by most congregations. It will have to be developed further and given more consideration. The songs to be sung during the processions could be improved upon, and the music for the songs should have been included. Rabbi Silverman's manual, however, is a worthwhile beginning, and will make further attempts much easier.

Altogether, this is an interesting episode in Jewish religious life—the attempt to revitalize just those institutions that have lost their hold on the Jew, and which can, even today, add much inspiration to Jewish life.

NEW BOOKS

Reviewed by I. H. L.

"Musings and Meditations," by Rabbi Alexander Alan Steinbach. The Wings Press, New York.

THIS little volume presents a number of essays on religious and ethical themes which give the reader a new faith and courage. Rabbi Steinbach possesses a poetic gift of rare quality, and even his prose has the touch of poetry. It is difficult in a brief review to summarize the contents of this volume, but a glance at a few of the titles will give some idea of the purpose of the author. "Keep God Out of the War." "Freedom, the Birthright of All." "Democracy Must

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THE NEWS OF THE MONTH

By LESTER LYONS

A FORTHRIGHT repudiation and denunciation of anti-Semitism has been made by Henry Ford. In a letter sent to Sigmund Livingston, founder and national chairman of the Anti-Defamation League of B'nai B'rith, Mr. Ford said that "I do not subscribe to or support, directly or indirectly, any agitation which would promote antagonism against my Jewish fellow-citizens. I consider that the hate-mongering prevalent for some time in this country against the Jew, is of distinct disservice to our country, and to the peace and welfare of humanity." Expressing his belief "that there is no greater dereliction among the Jews than there is among any other class of citizens" and that agitation against the Jews "has been utilized to divide our American community and to weaken our national unity," Mr. Ford "strongly" urged all Americans "to give no aid to any movement" designed to arouse hatred against any group. He said that "It is my sincere hope that now in this country and throughout the world, when this war is finished and peace once more established, hatred of the Jew, commonly known as anti-Semitism, and hatred against any other racial or religious group, shall cease for all time." In 1927, when he was faced with a \$1,000,000 libel suit for attacks on the Jews in a magazine published by him, Mr. Ford wrote a letter to the late Louis Marshall "retracting" the charges in that publication and assuring the Jews of his future "friendship and good-will."

Urging American Jews to send larger grants of assistance to Palestine, former Senator William H. King of Utah declared at a conference of the United Palestine Appeal that "it was an act of the highest patriotism to maintain our gallant Jewish allies fighting the democratic fight on the Middle East front." Mr. King said that there was no conflict between being a good American and accelerating the rebuilding of Palestine. He stated that "Every Jew who ploughs a furrow, every Jew who fights in Libya, every Jew who turns a lathe in a Palestine factory, is contributing to the defense of America."

After two years of experimentation,

Palestine will harvest its first crop of sugar cane this coming summer . . . Over 1,500 Palestinian Jews are in the service of the R. A. F. . . . The Jerusalem Air Raid Precautions Association has formed a special "Social first-aid squad" of 50 persons to calm the public during air-raid alarms. The association has 3,000 volunteers, consisting of wardens, fire-fighters and first-aid squads . . . The Hebrew University at Jerusalem recently awarded degrees to 69 graduate students. This was the largest number of graduates in the history of the University. Some of the recipients of the degrees were already in the Army, and they attended the exercises in uniform.

Leading academicians and scholars of Great Britain have issued a statement acclaiming the Hebrew University of Jerusalem as a world influence providing a meeting place for the cultures of East and West. The University is paid tribute in keeping "the scientific flame burning clear and free in the Orient while the lamps are put out in the countries of Europe." The war work being done by the scientists at the University is given special recognition.

There are more American residents in Palestine than in any other country in the Middle East. The United States Consul General in Jerusalem reports that there are 8,500 Americans in Palestine, compared with 1,446 in Syria, 552 in Egypt, 457 in Iraq, 263 in Turkey, and 117 in Iran. Over \$40,000,000 United States capital was invested in Palestine in September 1939. Today the American investments there aggregate nearly \$80,000,000.

The Jewish Agency for Palestine has appealed to the Jews of this country to provide the largest share of a budget of \$8,000,000 to develop Palestine's agricultural and industrial contribution to the war. The Agency emphasizes the vital role that the Palestinian Jews are playing in protecting the Near East by providing men and materials for the military forces.

A refugee rabbi has succeeded in raising funds for the erection of a temple in Winston-Salem, North Carolina, after five of his predecessors in the past eleven years had failed in the attempt. The rabbi, Frank Rosenthal, who has been in this country only two years, obtained his post through the National Committee on Refugee Ministers of the National Refugee Service. As a result of Rabbi Rosenthal's

ENGLAND INVENTS PORTABLE SYNAGOGUES

Portable synagogues are being introduced in England. In many evacuation areas there are no suitable premises for communal activities. The government has approved a scheme of the National Council for Jewish Religious Education to provide the larger Jewish evacuation centers with portable buildings which will serve as synagogues, kosher canteens, and social halls ministering to Jewish communal life.

efforts the Jewish community has amassed \$10,000 toward the project, which will cost \$25,000. The remainder is to be raised by non-sectarian groups in the city.

The Ministry of Health in England is equipping nurseries for Jewish children under five years old. Because of evacuation the Jewish community has had a special need for these nurseries. The government also is paying full boarding allowances for the children.

Under the leadership of Chief Rabbi Joseph H. Hertz, a committee representing the leading Jewish organizations in England is considering plans to tax the Jewish community for Jewish educational needs. Because of evacuation problems and the shifting of Jewish centers, the facilities for Jewish education have been subjected to considerable strain and cannot be financed sporadically and voluntarily as previously. It has been estimated that a budget of \$4,000,000 a year will be sufficient, on a modest scale, for defraying the needs of Jewish education in the London provinces.

A stirring tribute to the Jews has been paid by Dr. Hutchinson Cockburn, Moderator of the Church of Scotland. Dr. Cockburn said: "Ever since Jews have been allowed to breathe the same atmosphere as Christians, their records of attainment in every branch of learning, including science and literature, has been unparalleled by any other race." He said that Hitler persecutes the Jews because he not only hates them but also "fears the influence of these people who could not live under the foul atmosphere of the German New Order."

The influence of Nazi propaganda on Christian students who displayed no anti-Semitic sentiments has been disclosed by a study recently made by Rabbi Morris N. Kerzer, director of the B'nai B'rith Hillel Foundation at the University of Iowa. As part of an inquiry into what these students knew about Judaism, Rabbi Kerzer asked them to name five contemporary Jews. Among the names commonly given were those of President Roosevelt, J. P. Morgan, Secretary Ickes, and Mayor LaGuardia. The only Jew whose name was almost always given was Albert Einstein. Jewish radio and movie stars were prominent in the answers. Rabbis were rarely mentioned.

Last November the Central Jewish Committee of Mexico, which is affiliated with the World Jewish Congress, expelled from its organization a Jew who had been on the blacklist, issued by this government, of persons dealing with the Axis. The Committee also declared that it no longer considered such expelled Jew a member of the Jewish community.

By paying \$15,000, an Italian Jew can become converted into a full-fledged "Aryan," a report from Lisbon says. Fascist leaders in various Italian cities have gone into the business of selling "Aryan" certificates. The Ministry of the Interior, which issues these documents, cooperates in such enterprise.

The first recreation center to be established in Newfoundland for American soldiers and sailors has been sponsored by the National Jewish Welfare Board. The center was open-

ed in the reception hall of the Hebrew Congregation Synagogue.

A Jewish young lady who had hoped to spend her honeymoon with her husband at a certain English hotel, was notified by the management that "our

MORE INTERFAITH COOPERATION

Hundreds of Christian soldiers in army camps in the country were enabled to obtain furloughs on Christmas Day as a result of a relinquishing of such furloughs by Jewish men in service. Jewish officers and soldiers in many camps volunteered to take over the camp duties that day.

catering and service are of the highest standard" but that "needless to say, we do not take Jews." The young lady's fiancé, who was serving in the English Navy, answered the manager, in part, as follows: "I was most grateful to learn that, for the two years and more in which this particular Jew has been serving in the Royal Navy, your Christian (save the mark) visitors have been safe and snug in your comfortable funkhole. The Royal Navy, you may note, is not so exclusive. My Christian comrades and I have learned that danger and death are less discriminating than hotel managers, though their tariff is somewhat higher."

"You have my hearty thanks for saving us the unpleasant experience of associating with yourself and your inmates. I can't help feeling that Hitler and Co., would be more at home and more welcome at your hotel than my fiancée and myself."

The importance of Palestinian Jewry to the war effort of the democracies has been stressed by Senator Henry Cabot Lodge, Jr. of Mass. Senator Lodge stated that: "All of us recognize that the heroism of the Jewish community in Palestine in these days of crisis represents an important asset in the present war in the Near East. Not only does it have an incalculable value as a source of hope to the Jews in the lands of distress, but it serves to demonstrate to us in America and to the world at large that the Jewish people is a creative, dynamic and freedom-loving people and that no yellow tags can drag

them down to the status of derelicts and wanderers."

The first issue of the only Hebrew monthly in Europe will shortly appear in London. This periodical, the *Yalkut*, which previously was a supplement of the *Zionist Review*, is edited by Dr. S. Rawidowicz, leader of the Brith Irvith Olamith (World Hebrew Union.)

Two rare parchment manuscripts of the Pentateuch have been acquired by the library of the Jewish Theological Seminary of America. These manuscripts, dating from the 14th Century, have the original Hebrew text of each verse followed by the Aramaic translation. One of the manuscripts was written in Spain, the other in Germany. The library of the Seminary has the world's largest collection of Jewish books and manuscripts. It contains about 7800 manuscripts and over 122,000 books and pamphlets.

Junior Hadassah, the Young Women's Zionist Organization of America, has sent \$25,000 to Palestine for the maintenance and vocational training of 100 children, including recent immigrants. Under the new program of Youth Aliyah intensive training in farming and industrial activities will be provided for young men and women to take the place of men of military age who are already serving with or will enlist in the British army. The Palestinian government has is-

HAMLET IN HEBREW

The first Hebrew translation of Shakespeare's "Hamlet" is soon to be published by the Histadruth Ivrit of America. The translation is by Professor Israel Efros of Hunter College. Five other works of Shakespeare have already been translated into Hebrew.

sued 425 immigration certificates for the transfer of Jewish children from Iraq and Syria. Between January and June of last year 1250 children reached Palestine through the efforts of Youth Aliyah. During the past seven years 8000 children were transferred from Germany and Nazi-controlled countries to Palestine through Youth Aliyah.

BROOKLYN JEWISH CENTER ACTIVITIES

Dr. Arzt Guest Preacher This Friday Night

This Friday night at our late services which begin at 8:30 o'clock, we shall be privileged to have as the guest preacher in our pulpit, Rev. Dr. Max Arzt, lecturer in Practical Rabbinics at the Jewish Theological Seminary of America. Dr. Arzt was for many years the rabbi of the leading synagogue in Scranton, Pa. He is well known as a preacher and scholar. He has chosen as the theme of his sermon, "Why Do the Nations Rage." We trust that the members and their families and friends will be with us. Rev. Kantor will lead in the congregational singing.

Congratulations

Mr. Saul S. Abelov of 568 Montgomery Street on the occasion of the celebration of the 50th wedding anniversary of his parents, Mr. and Mrs. David Abelov on Saturday evening, January 24th.

Mr. A. L. Goldman of 576 Eastern Parkway upon the birth of a son to his children Mr. and Mrs. Irving L. Goldman of Detroit, Michigan, on December 18th, 1941.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the betrothal of their son Mr. Norman Kramer to Miss Leonore Lucks.

Dr. and Mrs. William Levine of 960 Sterling Place on the occasion of the engagement of their daughter Eleanor to Mr. Harvey I. Kram.

Mr. and Mrs. Isidor Polivnick of 395 Crown Street who announced the engagement of their son, Morris to Miss Doris Ittelson.

Mrs. Abraham Prince of 284 Eastern Parkway on the marriage of her son Lt. (J. G.) Milton Prince, U.S. N.R. to Miss Beatrice M. Ratzgin, daughter of Mr. and Mrs. B. H. Ratzkin, and granddaughter of Mr. and Mrs. Morris Groden of 693 Montgomery Street on January 18th.

Mr. and Mrs. Louis Wolff of 1340 Lincoln Place on the occasion of the birth of a daughter to their children Mr. and Mrs. Arthur R. Freeman on January 22nd.

Philadelphia Jewry to Honor Rabbi Levinthal, Sr.

The Philadelphia Jewish community is making elaborate preparations for a city-wide celebration in honor of the 50th anniversary of Rabbi B. L. Levinthal, the father of our own rabbi, in the rabbinate of that city.

The senior Rabbi Levinthal came to Philadelphia in 1891 when he was summoned to the rabbinate of that city to succeed his father-in-law, Rabbi Elazar Kleinberg.

On the Sabbath of January 31st, sermons will be preached in all the synagogues paying tribute to Rabbi Levinthal, and on Sunday evening, February 1st, a public meeting will be held in the large auditorium of the Young Men's Hebrew Association where outstanding leaders in the country will be the speakers.

Sisterhood Officers Installed

The newly elected officers of the Sisterhood were installed at a meeting held on Monday afternoon, January 12th. Rabbi Levinthal was the installing officer. Mrs. Isador Lowenfeld, the president of the organization, presented a report covering the activities of the Sisterhood during the past year. She stressed the many philanthropic, educational and other organizations which have received the cooperation and financial aid of the organization. A report of the cultural activities was presented by Mrs. Morton Klinghoffer, co-chairman of the Cultural Committee. In addition to Mrs. Lowenfeld, the following were installed as officers of the Sisterhood: Mrs. Ruth Bernhardt, first vice president, Mrs. William I. Siegel, 2nd vice president, Mrs. Morton Klinghoffer, 3rd vice president, Mrs. Isaac Wiener, secretary and Mrs. Hyman Rachmil, treasurer. The newly elected Board of Directors consists of: The Mesdames Harry Blickstein, Paul Barnett, Alex Bernstein, Elias Bernstein, Charles Dilbert, Nathan Farber, Isidor Fine, Samuel Fleischman, Hyman Fried, A. L. Goldman, Solomon Goodman, Alfred Greenblatt, Samuel Greenblatt, Emanuel Greenberg, Arnold Gottlieb, Irving J. Gottlieb, David Halpern, Louis N. Jaffe, Samuel Katz, Jacob Koepfel, Louis J. Levinson, Benjamin Levitt, Morris Levine, Israel H.

Levinthal, Joseph Levy, Samuel Nicoll, Stephen Rey, Louis J. Roth, Samuel Rottenberg, Louis Simon, Nathan T. Schwartz, Kate Salit, Samuel Stark, Maurice Schnall, Albert Witty, Louis Zankel.

Sunday School Notes

The Sunday School combined with the Hebrew School in its annual Chanukah play. The program was a signal success and was attended by a large group of parents and teachers. Outstanding were a Hebrew play directed by Mr. Hirsh, a pageant directed by Mrs. Beder, two Chanukah dances directed by Miss Irene Kantor and Miss Laura Sorscher and a kindergarten recitation directed by Miss Miriam Zahl. Dr. Levinthal addressed the parents and greetings were extended by Mr. Frank Schaeffer and Mr. Karl K. Klein. The program chairman was Rabbi M. Lewittes and the singing was directed by Rev. Kantor.

The pupils collected a large sum of money for the J.N.F. Tag Day and for Keren Ami. Miss Feinberg is in charge of the latter project.

Stories heard in the assembly include: "Balfour's Five Lives," "The Grateful Moabite," "Husham," and "The Jew Who Aided George Washington."

Club Notes

The Inta-League meets every Wednesday night and consists of boys and girls in the junior and senior years of high school. A successful innovation this year has been the club newspaper under the editorship of Bernice Levitt. The chief problem of the club is—more boys.

The Shomrim, meeting on Saturday night, consists of boys up to 16. They boast a successful basketball team and an active cultural program. Outstanding cultural events have been a health film, a club discussion on "War and Palestine," and a talk on Justice Louis Brandeis by Rabbi M. Lewittes. The group is planning a radio play under the direction of Mr. Rubin. The officers are: President—Paul Harris, Vice-President—Sheldon Liebler, *Secretary-Treasurer—Buddy Monasch.

The Center Girls have had an ac-

tive social calendar. Their Barn Dance on November 29th proved to be a huge success. Chanukah was appropriately celebrated with a latke party. The Center Girls are planning a gala dance for Wednesday, February 11th. Proceeds will go to the Red Cross. The club meets on Saturday nights.

The Tsofim (Scouts) meet on Saturday night and consist of boys above the age of Bar Mitzvah. The basketball team is under the co-captaincy of Lloyd Cohen and Saul Handlers. Two outstanding events were the Chanukah party where the candles were lit by Martin Katlowitz and a spirited debate on "Should There Be a Jewish Army?" On the affirmative were Aaron Meislin, Martin Katlowitz, Saul Handlers. On the negative were Larry Schiff, Robert Osder, Ephraim Feldman. Officers of the club are: Ralph Levy, President; Lloyd Cohen, Vice President and Norman Shapiro, Secretary-Treasurer.

The Vivalets, a girl's club, meets on Saturday night. The girls are busily engaged in an arts and crafts program. Some are hammering out metal bracelets, others are embroidering Chalah and Matzah cloths. Florence Shir won the current events contest. Dorothy Sholin is the club reporter. The officers are: President — Leah Green, Vice-President—Florence Shir, Recording Secretary—Gladys Wexler, Corresponding Secretary — Barbara Zamsky, Treasurer—Gladys Douglas.

The Maccabees meet on Saturday nights under the direction of Ephraim Goldberg. They have an active athletic and game program and celebrate Jewish holidays in some appropriate way. The officers are: Larry Zirn—President, Dick Rosen — Vice President, Philip Sperling — Secretary, Morty Lowenfeld—Treasurer. The basketball team is under the co-captaincy of Morty Lowenfeld and Larry Zirn.

The Dramatic Group meets on Sunday afternoon under the direction of Miss Phoebe Honig. They are planning a play for presentation before the Saturday night clubs.

Join a Center Club! Each club is advised by an expert leader and all clubs are under the supervision of Rabbi Lewittes.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts of books from the following for our library:

Mrs. Isador Lowenfeld
Mr. and Mrs. Murray Schiller

Mr. Harry Mayerson
Ina Klein
Louis Weinstock

Prayer Books

Mrs. A Prince in honor of the marriage of her son Milton to Miss Beatrice M. Ratzkin.

Sisterhood Program Meeting Feb. 9th

The next meeting of the Sisterhood will be held on Monday, February 9, at 1:30 p.m. Mrs. Wm. I. Siegel will be guest chairman of the program.

The speaker, Mrs. Bertha Marthyr will deliver an interesting talk on ancient marriage customs; vocal selections will be rendered by Mrs. Irving Groothuis, accompanied by Mrs. Sam Feinberg.

Personal

Mr. Samuel Pasner will speak on Saturday morning, January 31st, on the "Value of Jewish Education" before the congregation of the Yeshiva Rabbi Isaac Jacob Reines.

Junior Congregation

The following will participate in the Children's Congregation on Saturday, January 31st; Shacharit—Burton Brown; Musaf—Robert Goldberg; Summary of Sedrah—Estelle Ostrow; Sermon—Rolf Ostern.

Condolence

We extend our sympathy and condolence to Mr. Hyman Rachmil of 1056 President Street upon the death of his beloved mother, Mrs. Ida Rachmil on January 24th.

Mr. Ira I. Gluckstein of 416 Crown Street has recently suffered the loss of his devoted father. Our sincere expressions of condolence to him.

Advance Notice

Next Friday night, February 6th, Rabbi Levinthal will preach on "The Rule to Guide Us in Life."

Sabbath Services

Kindling of candles at 4:58 o'clock.
Friday evening services at 4:55.
Sabbath services, Parsha Beshalah, will commence at 8:45 A.M.

Rabbi Lewittes will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 4:00 p.m.

Mincha services at 5:00.

Daily Services

Morning services at 7 and 8
Sunday morning additional service at 9:00.

Mincha services at 5:00.

Applications for Membership

The following have applied for membership in the Center:

Adler, Abraham
Antiques Married
Res. 1337 Carroll St.
Bus. 724 Fifth Ave.
Proposed by Maurice Bernhardt and Morris Levinson

Ain, Benjamin
Real Estate Unmarried
Res. 1193 Eastern Pkwy.
Proposed by Sam Schoenfeld

Amster, Max
Brassieres Married
Res. 437 Brown St.
Bus. New Brunswick
Proposed by Benjamin Katz

Chasin, Milton
Radios Married
Res. 181 Hawthorne St.
Bus. 1619 Bedford Ave.
Proposed by Ben Smallberg

Fischman, Miss Naonni
Res. 150 Crown St.
Proposed by Mr. and Mrs. Leon Alpert

Fruchthandler, Alex
Buttons Married
Res. 1436 Carroll St.
Bus. 552 Broadway
Proposed by Samuel Rottenberg and B. Gabel

Gluckson, Marvin
Woolens Unmarried
Res. 228 Sullivan Place
Bus. 92 Clinton Place
Proposed by J. Gluckson and Sam Smith

Gross, Max
Coal Unmarried
Res. 824 Eastern Pkwy.
Bus. 7613 Jamaica Ave.
Proposed by Henry H. Gross

Hirsh, Ira
Buyer Unmarried
Res. 130 Martense St.
Bus. 360 W. 31st St.

Iserson, Irving E.
Banking Unmarried
Res. 415 Lefferts Ave.
Bus. 1410 Broadway
Proposed by Joseph Glaubman

Jaffe, Morris
Bldg. material Married
Res. 1486 Carroll St.
Bus. 3380 Atlantic Ave.

Kaman, Abraham L.
Crayons Married
Res. 5625 Kings Highway
Bus. 230 Third St.
Proposed by David Friedman and A. H. Zirn

Continued on page 21

WAR DEFENSE WORK AT THE CENTER

THE Brooklyn Jewish Center has organized a Civilian War Activities Committee to enable the members of the Center and the community at large, to participate in the manifold activities made necessary by the war.

The Committee has been subdivided into five divisions, whose general objectives are as follows:

1. *Red Cross Committee*—To assist the American Red Cross in its broad program of mercy, its services to our armed forces, and its aid to civilian defense.

2. *Civilian Defense Committee*—To enable civilians to participate in necessary defense work requiring air-raid wardens, auxiliary firemen, bomb and rescue squads, etc.

3. *Patriotic Activities Committee*—To maintain and enhance the morale and patriotic sentiments of civilians; to keep in touch with and be of service to men in the armed forces of our country; to arrange with civilians to render financial and other assistance to the government and to war relief agencies.

4. *Cooperative Organizations Committee*—To advise and work with other organizations in the community on behalf of all civilian war activities.

5. *Building and Activities Committee*—To protect the Center building and persons using it in cases of emergency, and to make the Center building available for relief purposes, if necessary.

Volunteers Wanted

A set of cards setting forth the various services which may be rendered by volunteers has been mailed to all the members of the Center as well as to other persons in the community. After these cards are filled out and returned to the Center, they will be classified and every volunteer will be notified when and where to report. Every member of the family can be of assistance and should be enlisted in the work. Additional cards will be sent to any person requesting them.

War Activities Office

A special office has been established in the Center building to serve as headquarters for war activities. This office is open at all times and is in charge of a capable secretary who is ready to give information and advice to all persons interested in war activities. The telephone number of this office is President 4-1400, Ext. 9.

First Aid Courses

Sixteen courses, attended by nearly six hundred students, have been conducted for instruction in first aid. Additional classes will be formed as more students are enrolled. Every person over seventeen years of age is welcome to join.

Nutrition Courses

A course for instruction in nutrition has been organized, and additional classes will be formed at an early date.

Our Workroom

With the assistance of facilities and material furnished by the Center Committee, over five hundred women have been knitting and sewing garments for the Red Cross. A number of sewing machines have been installed at the Committee Headquarters at the Center for this purpose. All women are urged to assist in this work.

For the Men Entering Service

The Center, with the assistance of its Young Folks League, is planning a series of farewell parties for all members, and sons of members, who will enter the U. S. Army and Navy. Testimonials will be presented to them. The Center will maintain contact with these men and send them all the Center publications. Please send to the Center office the names of all men affiliated with the Center who have either entered or are about to enter the service. Members in the service will be retained on the membership rolls of the Center without the payment of any dues. Refunds will be made for the unexpired period of their present membership.

Continued on page 21

Rabbi Levinthal Writes to Congratulate Defense Committee and Sets An Example

Maurice Bernhardt, Esq. Chairman
Civilian Defense Committee
Brooklyn Jewish Center

Dear Mr. Bernhardt:

You and your committee are to be congratulated on the splendid program of activities which you have instituted in our Center in behalf of the Red Cross and Civilian Defense. While all this work is most essential, I personally feel that the matter of the sale of defense bonds and stamps is of equal importance and we dare not neglect it.

Wars are very costly, and if the Government is to succeed, it will need tremendous financial resources. It is, therefore, an act of supreme patriotism to invest as much as we can in these bonds and stamps. I use the word, invest, advisedly, since this is the best form of saving; it means entrusting our money in the safest possible way.

I was, therefore, very happy to learn you are opening a special department in the Center for the purchase of defense stamps and bonds. I want to be among the first to avail myself of this new Center department, and will ask you to please subscribe for me a \$100 bond every first of the month, the payment of which will be deducted from my monthly salary check.

I would like to see many in our Center do just this—not only buy a bond once in a great while, but set aside a regular portion of their salary, wage, or income every month for the purchase of bonds. In this way we may achieve a record of which we shall truly be proud.

With all good wishes, I am,

Sincerely yours,

ISRAEL H. LEVINTHAL

Every Center member is urged to participate in the civilian war activities of the Center. Such persons, as well as any others desiring information concerning such activities, should call at the Center, or phone the Center office, President 4-1400, Extension 9, at any time when the Center is open.

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1942.

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✓ Tobias Zwerdling

SUSTAINING MEMBERSHIP FOR 1941

THE following is a list of the 1941 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

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Annual Report of the Brooklyn Jewish Center

Covering Activities For The Year 1941

By JOSEPH M. SCHWARTZ, President

FOR the first time in the history of our institution our annual meeting is being held at a time when our country has been plunged into war—a war thrust upon us by the forces of aggression, brutality and inhumanity. Japan's treacherous assault on December 7th left us no other choice but to take up arms and join the forces of Great Britain, Russia, China and other victims of the axis in an endeavor to help stamp out the forces of evil that are bent on destroying everything that the free peoples of the world hold dear.

As Jews, we have a double duty, since these enemies of democracy are also the most violent enemies of our people, bent on destroying us for no reason other than that our ideals of life and liberty are in contradistinction to their diabolical scheme of world conquest and human slavery.

As a leading institution in Jewish life, we are determined to place all our available facilities at the disposal of the government and all agencies, which aid in the prosecution of the war to its ultimate and successful conclusion.

Even before the outbreak of the conflict, your officers gave considerable thought to plans designed to help the defense of our country. This work has been intensified and enlarged with the outbreak of hostilities.

The Board of Trustees has authorized the appointment of a special committee on Civilian War Activities, and has appropriated the necessary funds to carry on this important work. Although the committee has been functioning for but a month, it has already made considerable progress.

An office has been established in our building which is cooperating with the American Red Cross, the Office of Civilian Defense and other patriotic movements and organizations. We have enlisted hundreds of men and women who are giving of themselves wholeheartedly to patriotic service in whatever field they feel they can be of most help.

The women are doing splendid work for the Red Cross. The classes in First Aid have been most successful. We

have organized fifteen such classes, and are instructing about six hundred people. When the Red Cross and the Board of Health were unable to supply us with the necessary teachers, we issued a call to the physicians in our midst, and the response was most gratifying.

We are now conducting a campaign to sell defense bonds and stamps, and we have established a sales office in the Center. We appeal to the patriotism of the Center membership to help in the defense of our country by purchasing as many of these bonds as possible.

While we are striving to do all we can to assist in the prosecution of the war, we must not fail to "keep our home fires burning." All authorities agree that now, more than ever, it is most essential that we keep the civilian morale high by continuing our usual work, to which the community has been accustomed. The Brooklyn Jewish Center, therefore, hopes to proceed uninterruptedly with the activities for which this institution has been organized. Those at home will, as always, be in need of the spiritual nourishment, the social diversion, the cultural stimulation, and the physical recreation which our Center provides.

In this annual report, I shall review briefly the progress made by the Center during the past year. As a whole, we have just completed twelve months of fruitful activity in all departments. In a desire to spare you a lengthy recital of all that was accomplished, I will limit myself to the highlights and eliminate the day to day activities which most of you, I believe, are thoroughly familiar with.

Thanks to the efforts of the chairmen of our standing committees and their associates, we can record improvements in every department—Religious Service, Afternoon and Sunday Hebrew Schools, Institute of Jewish Studies for Adults, Center Academy, Library, Publications, Physical Training and the Social Activities.

This season's Forum had an auspicious beginning with the address delivered by our first lady of the land, that truly remarkable woman, Mrs.

Franklin D. Roosevelt. This was followed several weeks later by a lecture by the great American leader of thought, Miss Dorothy Thompson.

The Friday night lectures, I am happy to say, are continuing to attract extremely large audiences. This is equally true of the Sabbath morning and Holiday services. We have continued with our innovation of visiting cantors, and this gave our worshippers an opportunity to listen to varied interpretations of our services.

The Hebrew Education Department is playing an important role in the education of our youth. It is regrettable that the registration in our Afternoon Hebrew School is not larger than it is, since this makes it necessary for the Center to cover the school's annual deficit.

The Center Library is growing steadily and now numbers 4300 volumes. About 900 cards are issued for circulation, a great many of them among the children attending our schools.

The Physical Training Department is as popular as ever, and even gained in attendance. Last year 27,868 people took advantage of the physical training facilities, an increase of 1020 over the previous year.

In an effort to increase our membership, we conducted a campaign which began on October 1st. As a result of this drive 151 applicants were enrolled as members of our institution. Our membership, as of December, 31st 1941, numbered 697 married persons and 304 single, reaching the picturesque total of 1001. It is needless for me to point out that while the intensive campaign is over, we are looking forward to the continued cooperation of our membership in enrolling their friends. This work now assumes a greater importance than ever before. War conditions will make it necessary for a large number of our members, particularly those called to service, to temporarily relinquish their membership. This loss in income will have to be compensated by an enrollment of new members

Continued on page 23

A PAMPHLET MADE HIM IMMORTAL

Continued from page 11

no common language, no common mannerisms, yet withal, there is life and motion and movement. Israel is a spirit, yet it is clad with bones and sinews—an anomaly, an unusual phenomenon, enough to inspire fear and hatred. Another picturesque comparison is when he describes Israel as an uninvited guest, a beggar, really. He is never welcome but he may be tolerated as long as he remains in his corner. Let him but step out of it and he is mercilessly thrust back, or is altogether ousted from the household.

Herzl to all appearances did not become aware of Pinsker's existence until 1895, and did not read his work until 1896, after his "Judenstadt" was already in print. In fact, it is reported that Herzl stated that had he known of Pinsker's brochure he may never have written "Judenstadt."

Pinsker was not a man suited to large ventures. He was a modest, retiring individual. In his pamphlet, he does not definitely propose Palestine as the land where Jews may achieve emancipation. He has other proposals, one of which is the United States. But gradually he was won over to the Palestine ideal, and became the head of the world "Chovevei Zion" organization, and of the "Odessa Committee." It must be noted here that Herzl also was not unequivocally committed, at first, to the acceptance of Palestine

as the Jewish Homeland. In his "Judenstadt" he mentions the possibility of Argentina. Even later, he was not opposed to the acceptance of the Uganda proposition, nor to other territorial negotiations with the British government. At that time, however, he was sufficiently interested in Palestine to accept the other plans merely as makeshifts until a permanent home in the Holy Land could be realized.

Pinsker's attempt at organization was not a success. Friends of Zion were scattered throughout the world, but their number was small and their influence smaller. Ahad Ha'am, in the before-mentioned article, states that Herzl's organization or the new "dispensation," as he ironically terms it, accomplished in five years double the work accomplished by Pinsker's Chovevei Zion in the ten years of its existence. Ahad Ha'am was no admirer of Herzl, and displayed a deep-seated bias towards him.

However, if the light of other leaders was eclipsed through the luminosity of Herzl's personality, we see in Pinsker a man of distinctive traits of character, honesty, sincerity and modesty. It was not fame nor glory that he sought. He merely desired to contribute something to the welfare of his people. His work has long been done, but his name will remain among the Jewish immortals.

A PAMPHLET MADE HIM IMMORTAL

Continued from page 17

Krumbein, Bernard H.

Woolens Married

Res. 579a Crown St.

Bus. 257 Fourth Ave.

Proposed by Gabriel Neustadter

Philips, Alvin

Banking Unmarried

Res. 140 Clarkson Ave.

Bus. 1668 Pitkin Ave.

Proposed by Seymour Smallberg

Rosen, David B.

Lumber Married

Res. 25 Lefferts Ave.

Bus. 594 Utica Ave.

Proposed by Hyman Jasper

Safier, Arthur

Paper Married

Res. 860 Sterling Place

Proposed by Irving J. Gottlieb

Schwarz, Miss Stella

Res. 708 Ocean Ave.

Schneier, Bernard

Accountant Married

Res. 377 Montgomery St.

Proposed by David Friedman

and A. H. Zirn

The following has applied for reinstatement:

Spiewak, Peter B.

Leather Jackets Married

Res. 4618 Avenue H

Bus. 641 - 6th Ave.

MAURICE BERNHARDT

Chairman Membership Committee

Hebrew School New Term Begins February 1st

Registration for new pupils in our Hebrew School for the February 1st term is now taking place. Parents, please enroll your children as early as possible.

CENTER WAR DEFENSE ACTIVITIES

*Continued from page 18***Books For Service Men**

Members are requested to donate books for the men in the service. These books may be left at the Center office.

Collection of War Materials

It is essential that newspapers, boxes, cartons, metals, and other defense materials be saved by members for contribution to the government. The Center is arranging for the collection of these materials. Materials accumulated by members will be called for upon request.

Contributions to the Red Cross

A fifty million dollar campaign is now being conducted by the American Red Cross. Contributions may be sent to the Center, which will make special acknowledgment of these offerings.

School Defense Aides

The Center has received a request from the Brooklyn Defense Volunteer Office for volunteer women school defense aids in the elementary schools and junior high schools near their homes. The basic requirements are:

1. Age, 25 to 60.
2. Willingness to give at least two half days each week (covering either morning or afternoon sessions).
3. Volunteers may not be parents of children in the school where they serve.



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HANK GREENBERG — BASEBALL'S HERO

Continued from page 8

leagues, which was to have been played in Detroit. Immediately, agitation arose to have Hank honored at the home plate. But Greenberg would have none of it. He was a soldier now, and his job was to be with his outfit, not out at home plate in Detroit.

Greenberg was a soldier for only six months when he was promoted to the rank of sergeant after displaying exceptional ability in handling a five-man anti-tank corps.

Meanwhile the baseball season had come and gone, but the Detroit fans hadn't forgotten their favorite hero. On a cold and blustery day, thousands of them turned out to cheer Hank on his return to the Auto City following a trip out of town on maneuvers. Greenberg, seated in an Army truck with his buddies, was given every bit of an enthusiastic reception as he rode through the streets on the way to his bunk.

After the 28-year draft limit went into force, it was revealed that Hank would soon be discharged.

That was in November. A few days before the Pearl Harbor disaster, Greenberg was honorably discharged, with the hearty recommendation of

his superiors. The sport pages started to revive stories of Hank's return to the national pastime.

But the scribes spoke too quickly. No sooner had the echoes of Pearl Harbor died down than came an announcement by Greenberg that he was giving up baseball for the duration, and was applying for re-enlistment.

The writer spoke to Hank shortly thereafter. Greenberg was seated in a night club with two buddies. But he was too busy to talk about baseball. His friends were explaining to him the strategy of our Navy in Asiatic waters.

That's the kind of person Greenberg is. Once he sets himself to a task, he sticks to that one and no other.

There was a swell picture made last year about a famous World War No. 1 Soldier, Sergeant York. I won't predict that Greenberg will make as fine a soldier as York did, but I do think that some day the movies will get around to doing a picture about Big Hank—the guy who threw away fame and glory to serve his country the best way he could.

More power to him!

NEW BOOKS

Continued from page 13

Be Deserved," "The Upreaching Heart," "Discontent as a Key to Worth," "Sunset and Sunrise—Symbols of Our Lives."

To quote from the beautiful foreword by Stantin G. Coblenz: "To me the chief significance of the book lies in the eloquent plea it makes for the timeless values; the values, which, like the eternal sunlight, have been obscured of late by the storms that have swept our earth."

Rabbi Steinbach's book will be read with great interest and pleasure by all who appreciate an idealistic approach to the great problems that face the world today.

★ ★ ★

"Mourners' Devotions," arranged and compiled by Dr. Israel Goldstein. Bloch Publishing Co., New York.

This little volume will undoubtedly fill a great need in meeting the religious requirements of those who suffer bereavement. It contains the full text of the afternoon and evening

prayer service, with the English translation. In addition, the author has selected appropriate sayings of the ancient sages, selections from Jewish literature of Life, Death and Immortality, and has incorporated some modern thoughts on these important themes. He includes two very interesting essays of his own, one on "The Kaddish—Its Origin and Meaning," and the other on "The Uses of Adversity." To make it even more useful, the author gives a summary of the more important Jewish laws and customs dealing with mourning rites, as well as a Yahrzeit calendar for the coming ten years.

It is a pity that this work omits the regular morning service, which would have made it even more useful for those who attend all services at which the Kaddish is said. It is, however, excellently compiled, and will be welcomed by all those who, in time of mourning, feel the added need for religious devotion.

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ANNUAL REPORT

Continued from page 20

from among those remaining at home. In this connection, I want to call to your attention a resolution adopted by the Board of Trustees to the effect that members called to serve in the armed forces of our country will be retained on our membership rolls for the duration of their service without the payment of dues. We shall continue to maintain contact with them until, God willing, they shall return to our midst.

* * *

Financially, we have made a substantial gain in reducing some of our liabilities, as you will see from the report to be submitted by our accountant. In this we were aided by receipts from our Kol Nidre Appeal and the annual concert at the Metropolitan Opera House. The concert this year, was again under the leadership of Mr. Samuel Lemberg. He and his committee have our gratitude for their fine work.

We have also taken some positive steps in the direction of solving our mortgage problem in the near future. It is as yet too early to make a definite report; but I can assure you that negotiations in progress will stamp the year 1941 as one of the greatest significance in the life of our beloved institution.

* * *

Now that I am reviewing another year of progress by the Center, I want to extend my sincere thanks and appreciation to all those who in a smaller or larger degree were of help to us. We are grateful to each and every member of the institution for their continued loyalty, to the chairmen and members of the committees for their watchful supervision over the various departments and activities, and to the officers and members of the Sisterhood and the Young Folks League for their cooperation.

My thanks to the members of the Governing Board, to the members of the Board of Trustees, to my fellow officers, the Vice Presidents, Judge Emanuel Greenberg and Mr. Hyman Aaron, to the treasurer, Mr. David Goodstein, and to the secretary, Mr. Max Herzfeld for their capable assistance and most helpful advice.

To our beloved rabbi, Dr. Israel H. Levinthal, we are, as usual, greatly indebted for his spiritual leadership, and his devotion to all matters affecting the welfare of our institution.

To our Administrative Director, Mr. Joseph Goldberg, I wish to extend by personal thanks and the thanks of the entire membership for his fine work and for his loyalty to, and love for this institution.

* * *

In conclusion, allow me to remind you that these are grim days in the life of our country. We are facing today, mighty treacherous, cunning and relentless enemies who are bent on imposing their way of life on those who not willingly submit to cruelty, barbarism and man's inhumanity to man. Each one of us will be called upon to make sacrifices, some more terrible than others. We may be confronted with problems that are as yet hard to comprehend. We Jews will not be found wanting. We have already made sacrifices in blood, tears and sweat, and more will be demanded of us. Let us face these grim possibilities with chin up and in confidence that the future holds forth full victory over the dark forces of Nazism and Fascism. Let us offer a fervent prayer to Almighty God that soon peace shall again reign in the world, and that we shall see the dawn of a new era of justice and freedom from all those evils that have plagued civilized mankind.

RACIAL DIFFERENCES

Continued from page 10

calm and placid. If you can induce better attitudes in those suffering from the disease, you can almost make a miraculous cure."

Miss Alice L. Halligan told of an experiment under way in the Springfield, Massachusetts, public schools in the teaching of tolerance and understanding. "We have emphasized," she said, "the contribution of all groups to American life. We have had children bring to class costumes, pictures, kitchen utensils of the country from which their parents have come. We have felt that a deeper unity is acquired from diversity, rather than from conformity. We believe that America has a particularly rich heritage because of the rich background of its beginnings."

She told of a boy who was asked to write a one-page composition on "Prejudice," and wanted to be excused. "I took it up with Mr. Orra last term," he said, "and found out how silly it was and I've given it up."

Explaining the importance of tolerance, she said: "We teach our young boys and girls that if they work hard and are smart, they shall rise. Yet we know there are brilliant students who cannot enter college because a quota system exists. A Negro cannot stop at a Washington hotel because he is colored. This is a contradiction. If we don't do something about it, we are teaching lies."

In the course of a panel discussion, a person in the audience asked Thomas E. Dewey, District Attorney of New York, and more famous as a gang buster: "Why can't we allow the law to take its course to prevent anti-Semitic attacks? Why should we have to use any other means?"

"This unfortunately does not work out," said Dewey. "In New York, we have nightly meetings of the hate-mongers, which is the cause of a great deal of disturbance in our community life, and yet legally we can do very little about it."

"There are no innate differences in human races," said that great educational philosopher, Dr. William Heard Kilpatrick, professor emeritus of education of Columbia University, in summarizing some of the findings. "There are no pure races, and in all races reside the essential qualities of a human being, which makes us all kin. In our society, we can accept a wide degree of diversity, if we are not small and are not consumed by petty outlooks. If we rise high enough, we can allow people to differ from us. Institutions were made by and for man and not man for institutions. The dominant group should give greater consideration, sympathy and understanding for minority groups. Hate stultifies the personality and warps the soul."

EPIC STORY OF RUTENBERG

Continued from page 6

request that both of his nephews say Kaddish for him.

The tributes to Rutenberg paid by the many men of note would fill a volume. But the most notable utterances of all was the speech delivered by Winston Churchill, then Secretary for the Colonies of Great Britain, in the House of Parliament on July 4th, 1922, when the question of the Rutenberg power concession came up. The applicant was an ordinary person and he furnished a theme worthy of the great orator and statesman.

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CONDENSED STATEMENT OF CONDITION AS OF DECEMBER 31, 1941

ASSETS		LIABILITIES	
Cash on Hand and on Deposit in		DEPOSITS	\$3,208,897.18
Banks	\$1,531,807.41	Accounts Payable	1,895.86
U. S. Gov't and New York City		Accrued Interest Payable	8,980.00
Obligations	57,437.25	Unearned Discounts	36,203.52
Loans and Discounts	2,149,162.47	Capital	175,000.00
Real Estate—First Mortgages	28,020.98	Surplus	175,000.00
Accrued Interest Receivable.....	3,004.93	Undivided Profits	18,936.98
Other Assets	1,602.83	Reserve for Taxes, Contingencies,	
Furniture and Fixtures	1.00	etc.	146,123.33
	\$3,771,036.87		\$3,771,036.87

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